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Heredity and Human Progress, by W. DUNCAN MCKIM. G. P. Putnam's Sons, New York, 1900. pp. 283.

The dark side of human existence; the cause of human wretchedness; the defective classes; a remedy; and a consideration of objections against it, are the chief features of this book. The most striking and central idea is that artificial selection should help the elevation of the human race, partly by restricting reproduction by those organically very weak or vicious, and doing this, to use his language, "by the surest, the simplest, the kindest, and most humane means of preventing reproduction among those whom we deem unworthy of this high privilege" by "a gentle and painless death." "This should be administered, not as a punishment, but as an expression of enlightened pity for the victims too defective by nature to find true happiness in life, and as a duty toward the community and toward our own offspring." "The essential feature of the plan is the gentle removal from this life of such idiotic, imbecile, and otherwise grossly defective persons as are now dependent for maintenance upon the State, and of such criminals as commit the most heinous crimes, or show by the frequent repetition of crimes less grave, by their bodily and mental characters, and by their ancestry, that they are hopelessly incorrigible." "The majority of epileptics would require extinction; but those in whom the disease has apparently been caused by injury or by some removable condition, and whose families give indication of but little degenerative taint." "Respecting habitual drunkards, the degree of addiction to drink which should necessitate extinction would best be decided through a physical and mental examination," not in the quantity of liquor consumed in a day, nor in the duration of the habit. Criminals should be killed not so much for the injury dealt to society by any single act as their own dangerous quality. Murder is still the greatest crime, but here there should be discrimination. Nocturnal house breakers should be extinguished and all criminals who are idiots, imbeciles, epileptics, habitual drunkards, and insane, and all whose record in reformatory or prison shows them to be hopelessly irreclaimable. In every case the individual should undergo thorough examination, and his life should be taken only after due process of law. The method is not difficult. "In carbonic acid gas we have an agent which would instantaneously fulfill the need." To be sure, he says, the number of individuals is very great. In the United States there are now on the average thirty-eight murders a day, so that we live in the shambles, and this proportion is steadily increasing. About 14,000 of our fellow citizens die violent deaths annually. This might require a change of penal legislation, and even of some State constitutions, but "those who are shocked by the remedy here suggested, I would say that I too am shocked by it, but to be it seems a hard necessity laid upon us because our fathers failed to perceive their duty in this regard and to assume their proper burden."

The Life, Unpublished Letters, and Philosophical Regimen of Anthony, Earl of Shaftesbury. Edited by Benjamin Rand. Swan Sonnenschein and Co., London, 1900. pp. 535.

We have here a sketch of the life and the unpublished letters of the Earl of Shaftesbury, the English moralist, based on the Shaftesbury papers deposited in the Record Office in London. Fowler in his well known recent work on Shaftesbury and Hutcheson expressed the belief that these papers would repay more careful investigation than he was able to give them. The work entitled "Philosophical Regimen" (267 pages) discusses natural affection, providence, shame, reputation, friends, self, body, passions, pleasure and pain, character, maxims,

philosophy, and many other topics in a way so interesting that the editor declares that they contain "one of the most remarkable unpublished contributions of modern times in the domain of philosophical thought." His life is written by his son, the fourth Earl of Shaftesbury, and the second division contains his unpublished letters beginning at the age of eighteen up to his death, in 1713. The letters written to or about young men have a unique charm, while historians will welcome his political letters. His philosophy, as presented in "Characteristics," was largely stoical, but we have here a new and brilliant presentation of that system which shows how intoxicated he was with the idea of virtue. Indeed, since Marcus Aurelius, there perhaps has not been so strong an expression of stoicism as is contained in this "Regimen," now here published for the first time.

Fruitfulness, by ÉMILE ZOLA. Translated and edited by Ernest A. Vizetelly. Doubleday, Page and Co., New York, 1900. pp. 487.

This is a translation of one of Zola's most important stories, *Fécondité*, which may be of some interest to psychology. The writer was impressed with the diminishing natality in France, and here undertakes to characterize two families with their environment—one which was growing rapidly and with many children in its various branches; and the other, although more favorably situated, which was slowly dying out. It is all wrought up with his usual dramatic interest.

La Philosophie de Nietzsche, par HENRY LICHTENBERGER. F. Alcan, Paris, 1900. pp. 195.

The author has met a long felt want in giving us a comprehensive picture of Nietzsche's character, his intellectual emancipation up to 1878, his philosophy, most of which was written during the next ten years, and the positive and negative traits of his system. It also contains a convenient appendix and a bibliography—first, of all Nietzsche's writings, and secondly of the more important treatises on them.

Researches on Mimicry on the Basis of a Natural Classification of the Papilionidæ, by ERICH HASSE. Translated by C. M. Child. Erwin Nägele, Stuttgart, 1896. pp. 154.

The author goes through the butterflies and undertakes to describe each known case of mimicry in the various species and varieties. Although the work is technical and addressed chiefly to experts in natural history, its subject makes it of great interest to the general reader.

Liebe und Ehe und ihr Naturrecht, von RICHARD FUGMANN. Wilhelm Besse, Leipzig. pp. 128.

This book treats celibacy, chastity, monogamy, health, disease, who ought not to marry, hints for healthful marriage; and its motto is "chastity is the beginning of wisdom." It belongs to a large class of publications which may and may not do good, which are neither scientific or philosophical nor obscene, but which are sentimental, mystic and weak, and just enough risqué in title and content to tempt customers of a German railroad station news-stand. This journal has had, from time to time, about a dozen and a half books of this class that belong to the limbo where Kipling's Tomlinson found himself doomed, whom neither the good nor the bad place would receive. All are sure to quote or characterize briefly from Schopenhauer, Plato, Rousseau, Goethe, and perhaps Byron and Nietzsche. A small ingredient of their content is from Darwin, and they speak mysteriously of the morbid sex literature, but avoid its abysses. They poetize about true love and marriage, and the nameless horrors of certain diseases.